

THE  
**American Missionary.**  
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NO. 1.

AMERICAN MISSIONARY ASSOCIATION.

**JAMAICA MISSION.**

ORDINATION.

A Council convened at Providence in accordance with letters missive sent in due form by the church of Christ at Providence to the sister churches at Brainerd, Brandon Hill, Chesterfield and Eliot, Friday Oct. 17th 1862, for the purpose of examining Joseph S. Fisher as to his qualifications for the Gospel ministry, (and if found competent,) of ordaining and installing him pastor of the church at Providence.

The council was called to order by the Rev. T. B. Penfield, retiring pastor of the church, at 11 o'clock, and six ministers and five delegates from the churches were present.

The council was organized by the election of Rev. C. B. Venning as Moderator, and Rev. S. B. Wilson as Scribe, and opened by reading of Scriptures and prayer by the Moderator.

The candidate then gave his doctrinal belief, which he satisfactorily supported by Scripture texts; and also his Christian experience and call to the ministry. He then withdrew, and the council, satisfied with his examination, voted to ordain and instal him as Pastor of the church at Providence, the public exercises to be as follows: Sermon by Rev. C. B. Venning, Ordaining Prayer by Rev. S. B. Wilson, Right Hand of Fellowship by Rev.

T. B. Penfield, Charge to the Pastor by Rev. S. T. Wolcott, Charge to the People by Rev. L. Thompson.

The council then adjourned to meet in half an hour for public exercises, which were subsequently held in the order above indicated.

S. B. WILSON, Scribe.

[Some of our missionaries in Jamaica are interested in the immigration of coloured men to Jamaica, if they leave this country at all.]

Rev. L. Thompson writes:

The people of this country are deeply interested in this great question—and none too much so. We need population and the ex-slaves may need homes.—These homes they can now have in Jamaica, and a better spot cannot be found in the West Indies. If they must, or will, leave the United States, by all means recommend them to come to this country. They will be better cared for here than in any other place or country.

I see the Governor has already engaged that any who come to our shores, shall be provided for, by the Government, till other arrangement shall be made.

The Lord reigns, and I trust we shall see, the first of Jan. 1863, the chains knocked off from all slaves in America. For this we all pray and rejoice, though with trembling.

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For the American Missionary.  
**A SABBATH IN FREETOWN.**

Freetown, Sierra Leone, West Africa,  
 July 14th, 1862.

Yesterday was a most interesting Sabbath to me,—one which I shall ever remember with pleasure. There are quite a number of chapels in the city, and as I passed through the streets I was pleased to see the throngs of neatly-dressed natives, wending their way to the house of God. We attended the morning service at the Bathurst street church, a preaching-station of the Wesleyan Methodist Missionary Society of England. The chapel is rudely constructed, but commodious. The rough beams are plainly visible, and the windows are mere holes cut in the walls; but as an audience of some three hundred filled to overflowing the hard, uncushioned seats, it seemed pleasanter than many a gaudy house with here and there a worshipper. Without, could be seen the gorgeous foliage of the tropics,—the tall, graceful palm, the beautiful orange-tree, the cocoa-nut, and bread-fruit, and plantain. I could not but mark the perfect order and decorum with which the congregation passed to their seats, and assumed an attitude of devotion. I noticed none of that whispering and general bustle, which sometimes disturbs the humble Christian in American churches. One aged woman, with a wrinkled, repulsive face, and bent form, and wearing a man's hat of palm leaf, tottered up the aisle, and was at once seated in one of the most comfortable places. Some of our city churches at home, perhaps, might learn a lesson in politeness and Christian humility from this native African assembly. The preacher, a colored man born in Africa, gave an earnest and spiritual discourse from these words, "*God is love.*" I was surprised at the correctness of language and grace of delivery exhibited. Several children were baptized before the sermon, and all the exercises were conducted with the utmost reverence and seeming devotion.

There was none of that extravagance and excitement, which some seem to suppose necessarily attends a congregation composed entirely of Africans.

The preacher of the morning was compelled to be absent in the evening, and insisted that I should conduct the exercises; and at seven o'clock a crowded audience had assembled, to whom I spoke of "Jesus Christ and Him crucified," taking as a foundation of my remarks those sweet words of our Saviour, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It was a new and deeply interesting scene to me. The rude chapel was dimly lighted with candles, and before me was a congregation of some three hundred dark-browed Africans. It was a precious privilege to point out to them the way of salvation.

Sabbath afternoon I visited the Sabbath school connected with the Samaria chapel. Superintendent, teachers and scholars were all colored. The exercises were very interesting and appropriate. As I passed round among the little groups, speaking now and then a few words of encouragement to them, I noticed apart from others, a withered, gray-haired woman crouched at the feet of a girl of some seven years, who was teaching her the alphabet. It was a touching scene;—this aged, care-worn woman, with earnestness stamped on every feature, sitting humbly at the feet of a little child, and striving to learn the alphabet, so that she might read for herself the sweet "story of the cross."

As I think of the vast work to be done for Christ on this dark continent, my heart grows very sad at the prospect of being compelled to return to America so soon; but an ever-increasing pressure on the brain, and the stealthy beginnings of disease, warn me that I can not labor if I stay. God bless the care-worn missionaries at the Mendi Mission, and give them a new baptism from on high.

S. J. W.

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**SIERRA LEONE.***(From the "Times" newspaper. Eng.)*

The Colonial "Blue Book" recently issued, comprises reports from our settlements on the West Coast of Africa.

From Sierra Leone we learn that the census taken in 1860 found a population of 41,624, with 11,418 dwellings. 15,782 of the population were liberated Africans, and 22,593 had been born within the limits of the colony. Of the whole population only 3,351 remained Pagans, and only 1,734 were Mahomedans. 15,180 were Methodists, and 12,954 Episcopalians. 11,016 children were taught in the schools in the year. The Governor reports that the customs receipts have increased to £20,000, and that the internal trade of the colony is steadily growing, owing partly to the number of small native traders who have started in business of late years, and partly to facilities afforded by credit being given for import duties. British protection supplies a stimulus to native improvement and enterprise, and the population are rapidly learning the general customs of civilized society, engaging in commercial transactions with surprising diligence and avidity, submitting on the one hand to the various necessary imposts, and on the other gladly reaping the benefits of enlarged communication, and in many instances amassing wealth, enabling them to vie with European enterprise. Sierra-Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching.

**DAHOMIAN ATROCITIES.**

The following extracts from the Wesleyan Missionary Notices, (English,) are parts of a communication to the Governor of Lagos, dated Aug. 16, 1862.

It had been thought that the influence of the British Government over the King of Dahomey, was restraining the cruelties of that monster, but he seems to be becoming more violent than ever. Many of his late victims were Sierra Leone people, and, as such, subjects of the English Government. Mr. Euschart is a Dutch merchant residing in Africa.

It appears that Mr. Euschart went to Whydah on business in the middle of June, and on the 24th of June, while still at Whydah, received the stick of the King of Dahomey, with an instruction that his presence was required at Abomey. Mr. Euschart tried every method of evading the journey, but without avail.

Accordingly, at one P.M. of June 26th, having provided himself with six hammock-

men, he left Whydah for Abomey, escorted by an armed party of Dahomians, and arrived outside Abomey June 28th. He was at once shown into a very fair house, and told to remain there during the night. June 29th, he received a message from the King that he was to be presented the next day. June 30th, he entered walled part of town through Royal Gate: received there by two head Caboceers, who saluted him, saying, "King had never seen a Dutchman; King's father had never seen a Dutchman; and now they had plenty of people to kill, they were very glad to see a Dutchman." He was then ordered to drink the King's health four times, after which the Caboceers danced round him, singing, and firing guns. He was then conducted to the King's palace, and received there by the Prime Minister, who told him the King would receive him next day.

July 1st, He was received by the King, who was seated outside the palace, on a raised dais, surrounded by Amazons. He saluted the King in European style. The King at once got up, and shook hands with him, said he was very glad to see a Dutchman, and continued talking in Portuguese for about ten minutes. He was then ordered to return to his house, and keep inside three days.

July 5th.—He was brought to the market-place, where he was told many people had been killed the night before. He first saw the body of Mr. William Doherty, (a Sierra Leone man,) late a Missionary and Church Catechist at Ishagga. The body was crucified against a large tree, one nail through the forehead, one through the heart, and one through each hand and foot; the left arm was bent, and a large cotton umbrella in the grasp. He was then taken to the market, where the King was seated on a raised platform, from which he was talking to the people much "war palaver," and promising them an attack upon Abbeokuta in November. Cowries, cloth, and rum were then distributed. In front of the market-place rows of human heads, fresh and gory, were ranged, and the whole place was saturated with blood, the heads evidently belonging to some of the Ishagga prisoners who had been killed during the night, after having been tortured in the most frightful manner.

Until July 10th Mr. Euschart was ordered to remain quiet in his house, and not to move or look out after sun-down.

July 10th.—The ground shook violently—evidently, from the date, the effect of the earthquake felt at Accra. Mr. Euschart was at once brought to the market-place, where he found the King again seated on the raised platform, surrounded by Amazons. The King told him that the ground shaking was his father's spirit, complaining that customs "were not made proper." Three Ishagga Chiefs were then brought before the King, and told they were to go and tell his father that "customs should be better than ever."



Each Chief was then given a bottle of rum and a head of cowries, and then decapitated. Twenty-four men were then brought out, bound in baskets, with their heads just showing out, and placed on the platform in front of the King. They were then thrown down to the people, who were dancing, singing, and yelling below. As each man was thrown down, he was seized and beheaded, the heads being piled in one heap, and the bodies in another: every man who caught a victim and cut off the head received one head of cowries, (about 2s.) After all were killed, Mr. Euschart was conducted home.

11th.—Taken to another part of the town where exactly similar horrors were being perpetrated.

12th.—All the platforms were taken down, and the programme appeared to be firing guns, singing, and dancing all day. There were no more public sacrifices for ten days; but it is supposed many took place during the nights.

22d. Taken to see the "Grand Customs," at the palace of the late King, at the gate of which two platforms had been erected; on each platform sixteen men and four horses were placed; inside the house was placed another platform, on which were placed sixteen women, four horses, and one alligator. The men and women were all Sierra Leone people captured at Ishagga, and were dressed in European clothes, each group of sixteen men seated, or rather bound, in chairs placed round a table on which glasses of rum were placed for each. The King then ascended the platform, where he adored the Dahomian fetish, and seemed to make obeisance to the prisoners, whose right arms were then loosed to enable them to take up the glass to drink the King's health. After the King's health had been drunk, the effects of the late King were paraded and worshipped by the people as they passed. A grand review of the troops then commenced; and as each marched past, the King harangued them, and promised the sack of Abbeokuta in November. Nearly the whole of the troops wore firearms; a few select corps had rifles, but the greater part were armed with flint-lock muskets. The artillery consisted of about twenty-four guns, (twelve pounders.) The number of troops altogether could scarcely be less than fifty thousand, including ten thousand Amazons, all apparently well-disciplined troops. After the review was over, the prisoners were beheaded, their heads being hacked off with blunt knives; at the same time the horses and alligator were dispatched, particular care being taken that their blood should mingle with that of the human prisoners.

When all was finished, Mr. Euschart was permitted to leave Abomey, which, it is needless to say, he immediately did, having received the magnificent *viatica* of eight heads of cowries, (16s.,) one piece of country cloth and two flasks of rum.

Mr. Euschart firmly believes that Abbeokuta will, without doubt, be attacked by the whole Dahomian army towards the end of November. T. L. PERRY, Commander,  
*To the Governor of Lagos.*

#### LETTER FROM DR. LIVINGSTONE.

The death of Mrs. Livingstone was briefly reported in our Nov. number: The following letter, the only one we have seen from Dr. Livingstone since, was read at a late meeting of the British Scientific Association. We republish it almost entire, as the information contained in it, may be valuable to other missionaries who read our paper.

SHUPANGA, River Zambesi, }  
April 29, 1862. }

*My Dear Sir Roderick Murchison:*

With a sore, sore heart I must tell you of the loss of my much-loved wife, whose from was laid in the grave yesterday morning. She died in Shupanga House, on the evening of the 27th, after about 7 days' illness. I must confess this heavy stroke quite takes the heart out of me. Everything else that has happened only made me more determined to overcome: but with this sad stroke I feel crushed and void of strength; only three short months of her society, after four years' separation! I married her from love, and the longer I lived with her I loved her the more. A good wife, and a good, kind-hearted mother was she, and deserved all the praises you bestowed on her at our parting dinner, for teaching her own, and the native children, too, at Kolsberry. I try to bow to the blow as from our Heavenly Father, who orders all things for us. Some may afford to be stoical, but I should not be natural if I did not shed many tears over one who so deserved them. I never contemplated exposing her in the lowlands. I proposed that the Nyassa steamer should sail out, and on reaching Kongone, cut wood, and steam up the river. This involved but a few days in the lowlands, but another plan was preferred; she (*i. e.*, the steamer) came in pieces in a brig. Gladly accepting the offer of H. M. S. Gorgon, to help us up to the Murchison Cataracts, we found by a month's trial, that the state in which the engines were, precluded ascending the Shire with the pieces on board the pioneer.

We were forced to put her together at Shupanga, and we have been three months instead of three or four days down here. Had my plan been adhered to—but why express useless regrets? All had been done with the best intentions. But you must remember how I hastened the first party away from the delta, and, though, I saved them, got abused for breaking the Sabbath. Then I



prevented Bishop Mackenzie's party landing at all, till these same unhealthy months were past, and no one perished until the Bishop came down to the unhealthy lowlands and died. The Portuguese have taken advantage of the Sanitary knowledge we have acquired, and send their tete at once. They lost but two of a detachment, while formerly, by keeping them at Quillimane and Senna, nearly all were cut off.

Very affectionately yours,

DAVID LIVINGSTONE.

### OJIBUE AND OTTAWA INDIANS.

FROM REV. G. W. SMITH.

#### Northport.

Our Indians came to the polls and voted a distinctive republican ticket, and they did it in a manly way; I know of but one exception among our members. We carried a good majority (over 30,) and it is equal to such a majority for temperance, good order and religion, against intemperance, liquor selling, immorality, and every species of wrong.

We have just passed through another panic; and had another council, some people seem determined to frighten themselves to death about the Indians, but I feel certain that those here are perfectly innocent.

#### SIAM.

We have no news from our own mission. The Foreign Missionary (Presbyterian) contains the following item from their mission:

We have received letters dated at Bangkok, August 26th, and at Petchaburi, August 24th. Mr. Mattoon was completing an edition of the Gospels and Acts of the Apostles. The Epistles of John had been printed, and other Epistles would soon be through the press. In the mission work generally and its prospects, little change is reported. It is "emphatically a work of faith," Mr. Mattoon well says; "our trust is in the promise and purpose of God." At the new station of Petchaburi things were going on as usual. M. McGilvary mentions that the Lieutenant-Governor, who has proved a warm and liberal friend of the mission at that place, was taking lessons in English from the missionaries. He is spoken of as a man of fine talents and most kindly disposition, and his high official station gives him great influence with his own people. The missionaries feel a deep interest in him, and desire prayers to be offered that he may become a follower of our Lord.

### HEATHEN BONDAGE.

WHAT THE HEATHEN WILL DO IN ORDER TO OBTAIN "REMISSION OF SINS."

The October number of the "Oriental Christian Spectator" gives an instructive, though melancholly account of the last days of a high-born Hindu lady. The princess, Baka Bai by name, was of the royal family of Nagpore.

"Rising at five A. M., she devoted the early hours to the worship of cows and the tulsi tree, after which she sat down to repeat the names of her gods: and, with the help of her rosary, to mark her progress. When interrupted, she was ready to converse with any one on worldly business. In the forenoon she was waited on by her priests, when she bathed, adored the sun, presented offerings at the shrines of her idols, and listened to poems in their praise. Having repeated her homage to the sun and a cow, she went round a certain number of ant's hills, and fed the tiny insects with sugar.

"This was followed by the worship of Brahmins. Those who had assisted in her devotions, were joined by others, who sat down with them to dinner in the palace. Before they commenced, the old lady, approaching the first, applied to the forehead the colored mark usually made on idols, set before him a small spoonful of water, into which he thrust his toe, and ended by presenting him with an offering of bet leaves, flowers and money. When she had thus gone through the whole company, with the holy water that each Brahmin had thus consecrated, she retired to an adjoining room, and drank it up for the remission of her sins. The evening, when she partook of her only meal, witnessed proceedings similar to those of the forenoon, especially the adoration of cows.

"Every day did this jealous adherent of the Puranas spend at least twelve hours in the rites of her religion, and at her own expense entertained fifteen Brahmins, and double the number of Gosains, in addition to all the priests and mendicants fed by the Rajah.

"In the beginning of September, 1858, Baka Bai fell sick; and as she was now eighty years old, it was feared that her end was near. Five cows were therefore introduced into the room where she lay, in order to be bestowed on Brahmins. Each cow was led up near her couch with a halter. The recipient stood at its head: and the invalid giver was lifted up so as to take hold of its tail. The gift of the animal was accompanied with a further donation in money of fifty or a hundred rupees; and as, one after another, the cows passed onward from the bedside, they were supposed to help the dying woman forward on her way to heaven.

"As she became worse, an order was issued for a feast, and handsome sums of money were given to 300 Brahmins. Among the



last acts of her life was to call for a cow; and, having fallen at its feet, as far as her fast waning strength would permit her, she offered it grass to eat, and addressed it by the venerated name of 'mother.' While she was engaged in giving away more cows she fell back and expired."

Such was the senseless course pursued by a lady of the highest rank in India! Such was her hope in death! There are millions of women, poor as well as rich, in that country at this moment, whose minds are as dark, whose religious rites are as foolish, and whose hopes for eternity as vain!

The heathen perish; day by day  
Thousands on thousands pass away!  
O Christians to their rescue fly,  
Preach Jesus to them ere they die.

Wealth, labour, talents, freely give,  
Spend and be spent that they may live.  
What hath your Saviour done for you?  
And what for Him should you not do?

—*Ch. Juv. Miss. Inst.*

### A HEATHEN BOY'S VISION OF JESUS.

Rev. Mr. Douglass, a Baptist Missionary in India, gives the following very remarkable account of a boy under his care. The boy had been several years in the mission-school, a day-scholar. One day, on returning from the school as usual, while seated in his heathen home, his parents observed a strangeness in his looks. He seemed as if in a trance, and, as they at the time thought, possessed with the devil. He sat as if transfixed to his seat, his eyes on heaven. They at once sent for the heathen enchanter to come and charm or drive away the evil one. Soon a large crowd gathered in and about the house. Mr. Ayer just then passing asked the meaning of such a crowd at that time of day. He was told a boy was possessed of the devil. The boy no sooner saw him than he sprang away from the enchanter and his poor sorrowing and frightened parents, to Mr. Ayer, saying:

"I am not mad: I have seen the Lord Jesus. He has appeared to me a most glorious personage; his garments, how beautiful! His countenance, how glorious! And yet I could look on him! and though I felt myself so vile and lost a sinner, I was not afraid, for he is my Saviour. He told me, 'This is the last period; go and warn your friends to flee from the wrath to come.' My poor parents,

as you see, are in great alarm; they will not let me return to the school; but I will come as soon as I can, to tell all that I have seen."

He kept his word, visiting the mission a day or two afterward, followed by his poor, deluded parents. He went into the school, talked with his former heathen teachers, with his schoolmates, in fact with every one in the mission, his countenance beaming with joy as he spoke of his blessed Saviour, and warned all to be "ready against that day." From the mission he went into the street, telling all who came in his way what he had seen and believed. The excitement that followed this strange event, in this heathen town, became intense. His age, sobriety, and intelligence, his freedom from any physical disease, the reason and power with which he reasoned with all out of the Scriptures, all combined to make his witness the power of God.

Satan for the time seemed foiled, but not inactive; so he put it into the hearts of his servants to announce the appearance of the Swamy, or rather himself, at the great temple in the form of a snake, bidding all make an offering, so that for miles around heathen came to the wonderful scene. For days the town was thronged by thousands. The servant of God went among them preaching Christ, at the same time telling all of the young lad's vision. Thus Satan was defeated in his purpose; for the snake did not appear at the temple.

At the time I was there, the lad was put into the cutchery of the Tasildar, in the hope of dissipating his views of Jesus. But all was to no purpose. He would attend the preaching of the Gospel, though not allowed to return to the mission-school. I conversed with the boy, who satisfied me after the closest questioning, that all he had seen and heard was as real to his consciousness as any other of the most common facts. Mr. Bowden remarked, when speaking of the boy, whom he had known almost since his birth, ever since he came to the school, "that the whole affair, quite novel and unlooked for, produced in his own mind the clearest and most blessed conviction of the certain presence of a living Saviour in the heavens."—*Methodist Paper.*



## WEEK OF PRAYER FOR 1863.

The EVANGELICAL ALLIANCE has again issued an invitation for the universal observance of a Week of Prayer, which we doubt not will meet with a response from all parts of the Christian world. They say that the blessings following past seasons, render renewed efforts imperative.

They suggest the following order, to which we add a few thoughts.

Sunday, Jan. 4.—Sermons on the Dispensation of the Spirit.

Monday, Jan. 5.—Humble Confession of our manifold sins; As Individuals, Families, Churches, and Nations, Prayer for the Lord's blessing on the services of the week.

[As Americans, we would specify, confession of our sins of oppression and prejudice; and prayer that our present afflictions may lead "Individuals, Families, Churches, and Nations" to put away their sins forever.]

Tuesday, Jan. 6.—The Conversion of the Ungodly: especially those of our own families and congregations. Success to all the means employed for the Evangelization of the Population, [particularly the oppressed, and those who are just coming into the enjoyment of their freedom,] and for checking every form of vice and immorality.

Wednesday, Jan. 7.—Increased Spirituality and Holiness in the Children of God; leading to their closer union and sympathy with each other, and their more marked separation from the world—a richer baptism of the Holy Spirit on all ministers and their fellow-laborers in Christian lands, to quicken their love and zeal, and make them "wise to win souls"—a blessing upon all Seminaries of sound learning and religious education—a large increase of devotedness, self-denial and liberality, on the part of the people at large.

Thursday, Jan. 8.—The Conversion of the Jews—the more extensive and successful Preaching of the Gospel among the Heathen,—the revival of pure Christianity among the Ancient Churches of the East—the overthrow of every form of anti-Christian error—The comforting and liberation of them who are in bonds for the Gospel's sake, [or are held in slavery through the wickedness of

men]—the prevalence of peace among all Nations—a blessing upon the souls of all Brethren and Sisters engaged in Missionary labor among Heathen and unevangelized populations.

Friday, Jan. 9.—The Word of God: The universal recognition of its Divine inspiration and authority—the power of the Holy Spirit to accompany its circulation and perusal. The Lord's Day: a blessing upon all efforts for promoting its better observance at Home and abroad.

Saturday, Jan. 10.—Thanksgiving for Temporal Blessings, and Spiritual Privileges—Prayer for all in authority—for all who are suffering from war, or scarcity, or any other affliction, for all sorts and conditions of men.

DIRECTORY OF THE HOSPITALS.—The Sanitary Commission have established an office of information in regard to patients in the Hospitals of the District of Columbia, and of Frederick City, an answer can, under ordinary circumstances, be given by return mail to the following questions:

1st. Is ——— [giving name and regiment] at present in the hospitals of the District or of Frederick city?

2d. If so what is his proper address?

3d. What is the name of the Surgeon or Chaplain of the hospital?

4th. If not in the hospital at present, has he recently been in hospital?

5th. If so, did he die in the hospital, and at what date?

6th. If recently discharged from hospital, was he discharged from service?

7th. If not, what were his orders on leaving?

The Commission is prepared also to furnish more specific information as to the condition of any patient in the District hospitals, within twenty-four hours after a request to do so, from an officer of any of its corresponding societies.

She number of patients in these hospitals is about 25,000. If found to be practicable, the duty here undertaken locally by the Commission will be extended to include all the general hospitals in the country.

FRED. LAW OLMSTED,

General Secretary.

Adam's House, 244 F Street,

Washington, D. C. November 19, 1862.

## THE ROCK OF SAFETY.

"That Rock was Christ." 1 Cor. 10: 4.

There was a mighty tempest on the sea; for God had "commanded and raised the stormy wind, and it lifted up the waves thereof." The dark waters rolled angrily, and broke in white foam along the shore, or dashed against the rocky cliffs with a noise like thunder. A noble vessel was struggling with the tempest, now rising to the crest of



the heaving wave, now seeming almost lost in its mighty depths. Fearfully did the sailors look around; for they were not far from the rocks, and were in danger every moment of being dashed upon them. Among the passengers, one lady in particular, was full of terror: she thought death was near, and she knew what the Bible says, "After death, the judgment;" but she did not know Christ, his willingness to save, or his fitness to be "the confidence of all the ends of the earth, and of them that are afar off upon the sea." Oh! how she did envy the calmness of her poor negro servant, Ellen, who looked with pity on her terrified mistress, and tried to soothe her with such words as these: "Never mind, Missee; look to Jesus; he gave—he rule the sea; be prepared to die!" But, O! it does not do to put off that preparation to an hour of danger like this; we must "remember our Creator," while yet "the evil days come not."

Nearer and nearer did the vessel drive toward those fearful rocks. The lady trembled. Ellen spoke to her again: "Don't be fear, Missee; look to Jesus Christ. *He* de Rock; no shipwreck on *dat* Rock. He save to the utmost."

But now in the moment of danger and distress, God remembered mercy,—the vessel was saved; and those on board her, like the mariners of old, whose story is in the twenty-seventh chapter of the Acts, "all escaped safe to land."

The next day the minister went on board, and there he heard from the lady of her terrors, and of Ellen's calmness in the hour of danger. The lady said she was resolved to seek that religion which alone had been Ellen's support; we hope she fulfilled her vow.

And now the minister turned to the poor negress. "Well, Ellen," he said, "I am glad to find you know something of Jesus Christ."

"Jesus Christ, Massa! O! he be very good to my soul, He be very dear to me."

"How long is it, Ellen," said the minister, "since you knew the Saviour who is so precious to you?"

"Why, Massa, some time ago, me hear de missionary preach about de blessed Jesus. He say to we poor black people, 'Jesus come

down from de good world; he pity we poor sinners. *We* die, or *he* die; he die dat we no die. He suffer on the cross; he spill precious blood for we poor sinners.' Me feel me sinner, me cry, me pray to Jesus; and he save me by precious blood. O! Jesus very good; he save me."

"And when did you see the missionary last, Ellen?"

"Missionary, sir! de fever take him; he lie in bed; he call we black peoples his children; he say, 'come round the bed, my children.' He den say, 'my children, I go to God; meet me before my God;' and den he fall asleep."

"Oh! then, the missionary is dead, is he?"

"Dead, sir! Oh no! Missionary no die; he fell asleep, and he sleeps till de trumpet of de archangel wake him, and den he go to God. Yes, when dat sound, he go up to God! Missionary no die; he fall asleep!"

Such was the simple faith of this poor negress. Christ was her Rock in that storm, and she trusted in him;—Christ was her hope in death, and its sting was gone;—it was but sleep to her,—a quiet sleep, from which she hoped that the believer should awake to a bright and joyful morning. Are *we* resting on that Rock? Are *we* so living, that at death we shall "sleep in Jesus."—*Missionary Repository.*

#### SYMPATHY WITH CHILDREN.

"I shall write you everything," said Thomas DeWitt to his mother, as he was leaving home for college, "because I know you will be just as much interested in my success as I shall be myself." Then, after a moment's thought, he added, "I think it is nice to have such a mother." What a safeguard to a boy is this confidence in his mother's unfailing sympathy. It does more, perhaps, to keep him from evil and to encourage him in virtue, than anything except God's special blessing. Parents do not think enough of the importance of sympathizing with their children, not even mothers, who come so much nearer right in this matter than fathers. Children need an immense amount of sympathy. We all enjoy it, but none so much require it as the young. It is the sunshine of childhood, the refreshing, gentle rain that causes all the blessed virtues to spring and flourish. Children should have



sympathy in their studies, in their plays, and in all their pleasures and sorrows. A child studies with more energy and ambition if he knows his father and mother are interested in his success. With what delight he comes home to tell of his good marks, and how his eyes brighten as he meets a joyful response from home friends. In all their little whittlings, their mechanical contrivances, their plays, the good that is in them is developed by sympathy. "I like to show you my things," said a boy to his mother, "because you do not say 'Umph!'" This "umph" drives away many children from home to seek from strangers what home should give.

I wonder that children should be so much attached to parents who manifest so little attachment to them; but I do not wonder at the waywardness of children who are not anchored in tender, loving hearts. Children have a right to sympathy and attention, and we have no right to withhold it from them. They have their claims upon us for the supply of their mental and moral wants—a claim certainly of equal importance to the supply of their physical wants.

The world is far away from God: with what infinite patience He bears with us in all our shortcomings. How He encourages us when we strive to do right. How pitiful and full of compassion He is. Let us take Him for our great pattern, and what He is as a parent, let us strive to be in our infinite distance from Him. We can reflect His image as the drop reflects the sun. We can be like Him, if we seek His wisdom and abide in the Saviour of sinners. Then shall our children rise up and call us blessed, and we shall surely in some important degree answer to their wants. May God help us to be all our children need.

ANNA HOPE.

—*Advocate and Guardian.*

#### Penobscot Co. Missionary Association.

The Sixteenth Annual Meeting of the Penobscot County Missionary Association, was held at Bangor, Friday Nov. 21st.

The President, being absent, Dea. Alexander Drummond, was called to the chair, and opened the meeting with prayer.

The report of the Treasurer was read and accepted—receipts \$322.09.

Voted that the reports of Treasurer and Corresponding Secretary be read at the Anni-

versary on Sabbath evening next, before the Annual Sermon.

The following officers were elected for the ensuing year:

Alexander Drummond, Bangor, President.

John Holyoke, Brewer; Horace Wilder, Dixmont, Vice Presidents.

John S. Kimball, Bangor, Rec. Secretary.

Joseph H. Perkins, " Cor. " " "

James Allen, Bangor, Treasurer.

George A. Thatcher, Bangor; D. W. Bartlett, Bangor; Jonathan T. Hardy, Brewer; Executive Committee.

Edmond H. Fogg, Bangor, Auditor.

Rev. A. K. P. Small was selected to preach the next Annual Sermon. Rev. Smith Baker, alternate.

Voted, that a collection be taken up at the Anniversary for the mission among the freed men from slavery (called contrabands).

Adjourned to Sabbath evening, at 7 o'clock, to listen to the annual sermon, by Rev. E. W. Gilman.

The Sixteenth Anniversary Meeting, was held in the First Parish Church on Sabbath evening, November 23d, 1862, President Alexander Drummond presiding.

The opening religious exercises were by Prof. S. Harris.

The receipts since the organization of the Association were, \$3 913.86.

The report of the Corresponding Secretary gave a statement of the operations of the American Missionary Association, of which this association is auxiliary, showing the extent of the field and calling upon the friends of Freedom, Humanity and the cause of religion, to come to the rescue with their prayers and contributions.

A collection, as notified, for "contrabands" was taken, amounting to \$26.00.

Closing religious exercises by Rev. A. K. P. Small.

Voted to accept the reports.

Voted, That the thanks of the Association be presented to the Rev. E. W. Gilman for his able sermon on this our Sixteenth Anniversary and a copy be requested for publication.

Voted, That the thanks of the Association be presented to the First Parish for the use of their meeting-house, and to the organist and chorister for their services on this occasion.

JOHN S. KIMBALL, Secretary.



# American Missionary

NEW-YORK, JANUARY, 1863.

## SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

## NOTICE TO DONORS.

Persons making remittances, or sending packages, are requested to address their letters to *William E. Whiting, 61 John Street, New York*, not to Lewis Tappan, as heretofore. Money had best be remitted by Bank or private drafts, in all cases where it is practicable. Persons sending clothing are requested to give notice of the same by letter. Acknowledgments of money will be made by letter immediately after its receipt, when the amount is \$3 and upwards; also of goods by letter; both money and goods will be acknowledged in the paper each month.

L. TAPPAN, *Treas.*

## THE NEW YEAR.

We are rapidly approaching the most momentous crisis in the history of our country if not of the world. The President's proclamation of Sept. 22, 1862, declares that,

"On the first day of January, in the year of our Lord 1863, all persons held as slaves within any state, or any designated part of a state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom:—that the Executive will on the first day of January aforesaid, by proclamation, designate the states, and parts of states, if any, in which the people thereof respectively shall be in rebellion against the United States."

The faithful carrying out of these provisions will give freedom to not less than three millions of slaves, and protect them

in the enjoyment of their newly found liberty, by all the power, military and naval, of our Government, just so far and so fast as they can reach our armies, or be reached by them.

That some knowledge of this proclamation of their liberty has reached hundreds of thousands of the slaves, if not a majority of them, and will reach many more on the first day of January, there can be little doubt. What steps they will take to avail themselves of its blessings remains to be seen, and in some minds causes deep anxiety; but we may leave that question in the hands of an overruling Providence who seems singularly to have guided and protected the slaves in this time of great trial.

We confidently believe that it will be a year of jubilee to millions, for God has undertaken their release, and will not suffer it to be defeated by any vacillation of man, any more than he suffered Israel to be deprived of the promised blessing by the vacillation of Pharaoh. But great as will be the boon to the emancipated people; no less great will be the blessing to our Government, and our whole people, if we shall be found coöperating with God in this glorious work. The removal of slavery from our land, would be the removal of the greatest curse under which our Government has suffered, the special cause of our present afflictions.

It is therefore eminently fit that all Christians should make it a subject of fervent prayer, that the President of the United States may be divinely guided, to take such action on the first day of January, as will secure to the greatest number possible, the inestimable boon of freedom and do it in such a way and with such a spirit, as will win the divine approval, and bring down God's blessing on our guilty, suffering country. We can not but feel that any faltering now, any failure to do what is promised in the September proclamation, will be followed by yet severer judgments, while we hope that the faithful carrying out of its provisions will be but the beginning of a glo-



rious work which will go forward until not a slave shall be left in our land, not an oppressed one remain to cry unto heaven against us.

But in the event proposed, what a Christ like work will be opened before the Christians of our land, for the instruction and elevation of the millions of the emancipated. The great work of the friends of the slave will then commence. The work of emancipation will remove the obstructions, and break the chains which have prevented the enslaved from being reached by our christian labors of love; the work of giving them the Gospel, of elevating them through its blessed instrumentalities and subordinate agencies, not merely to the dignity of manhood, but to the likeness of Christ, the exhibition of his spirit and communion with him here, and a participation of his blessedness hereafter, is yet before us, and demands the sympathies, the energies of all who love Christ, or those for whom Christ died. Happy, thrice happy shall we be if the New Year finds us engaged in the great work, and prepared for its immense responsibilities.

#### THE AMERICAN MISSIONARY.

Our readers will see that the American Missionary [paper] comes to them this month in a new form, *folio* instead of *quarto* as heretofore. Many think that for a paper of this size, the *folio* form is both more agreeable, and more convenient for use. For this, and other reasons, the Executive Committee have directed the change.

Hitherto, while the nominal price of the paper has been twenty-five cents, it has been sent without charge, to donors and friends who desired to receive it, until at length the gross amount thus expended has become so great, that the Executive Committee feel compelled to seek relief. The burden is now much increased by the very great advance—nearly 100 per cent.—in the price of paper. The Executive Committee have therefore de-

termined to request each person who receives the "American Missionary," in newspaper form, to remit to us, by mail, or otherwise, twenty-five cents, in payment for the same; or to include that amount with any larger sum they may send for any specific object, or for the general purposes of the Association.

This price, though so small for any individual, will, in the aggregate, afford very great relief to the Association and the missions under its care.

The price of the Magazine (the most desirable form for preservation) will be fifty cents per annum, as heretofore, although published at an increased cost to the Association, our desire being to furnish the information contained in these papers at the lowest possible cost to the readers, and put them so low that all may have them.

Individual subscribers may send direct to us, by enclosing twenty-five cents, or fifty cents, in small U.S. currency, or in new 3 cent or 1 cent postage stamps, or they may unite with others in sending larger sums; and if pastors or officers of churches will lay this matter before their several churches at the first monthly concert, or in some other public manner, early this month, and request all who receive the paper or magazine to hand in the payment for the same, so that all can be forwarded to us at a time, they will confer a great favor on us, and we doubt not on their people.

We desire to increase the circulation of the American Missionary, both paper and magazine, as far as possible, and to give, in this time of wonderful events in our country, and the world, such intelligence, and present such views, as will increase the flame of benevolence and excite to noble enterprise for the world's conversion, and most especially for the emancipation of the slaves in our land and the instruction and elevation of the millions coming into freedom. This work is



to go forward with an interest measured only by its magnitude, and the glorious results under God to be secured. Who does not desire to be in sympathy, and co-operation with it?

The present paper will commence the new year. We hope to be saved the necessity of parting with any of our readers; we trust rather that they will seek to increase the number of its subscribers, and promptly transmit the pay for the paper, or magazine, except in cases where they are entitled to receive it free by the rules of the Association.

### OUR HOME WORK.

During the past year our operations in the Home field have been passing southward, and the tide is rapidly turning to the enslaved, and those who, by tens of thousands are coming to freedom. The vast extent of the work there opening before us is wonderful, for which glory to the God of the oppressed should with one accord be rendered.

On the borders near the slave states, even in the Egypts of southern Indiana and Illinois, progress has been made. In southern Iowa and Ohio some revivals have followed the labors of our missionaries, and the public feeling in opposition to slavery has greatly increased. In Kansas also some revivals have taken place, and notwithstanding the vast sacrifice made to put down the Rebellion, and the absence of multitudes in the war, the churches have maintained their order and ordinances. Among the 5000 "Freedmen" in Kansas, who have largely supplied the deficiency of labor in the State, and are now being mustered into the army, two of our missionaries have performed much labor. In Missouri the tide has fairly turned, and Emancipation is the question of the day, so that our missionary in Holt County, who two years ago was obliged to flee to Iowa, is now welcomed, and in several counties is preaching and laboring in favor of Imme-

diate Emancipation. In Kentucky the Rebellion and war have shut out our missionaries, who had returned to their old fields and labored for a time with success; but the way, it is believed, will soon be reopened with new advantages.

### "FREEDMEN."

Our work among the "Freedmen" is gaining strength at every point. At Fortress Monroe and vicinity the missions have been full of interest, and given decisive evidence of the improvement of the people in letters, their desire for knowledge, and capacity for self support. Trials have abounded, but faith in God has buoyed up their souls. Wrongs have in some measure been redressed; and though large numbers who came down the Peninsula, and are locating at Craney Island, have suffered, and are now suffering from the inclemency of the weather, efforts and appeals are being made for their comfort, and also for those at Norfolk and Suffolk, and wherever our operations are commenced. We have just sent three teachers to that district, two of whom will preach; others will soon follow.

At Port Royal our work is encouraging and advancing. We have this Fall commissioned five female teachers, and three males two of whom will preach; one will give himself to the work of distributing the Scriptures. Another missionary, and his wife (an experienced teacher,) are about to embark for this field. The blessing of the Lord has rested upon the labors of our missionaries. Large quantities of elementary books, and other articles, have been furnished to others laboring for the benefit of the colored people, and great good has been accomplished.

We have now an interesting mission among the "Freed-people" at Cairo, Illinois, and have just sent a missionary to Memphis. A report from the missionary at Cairo, of a visit to Columbus, Ky., and to Corinth, Miss., will be found in



this paper. We are in correspondence with gentlemen on the Mississippi, at points where the Freedmen are numerous. It is our purpose immediately to establish missions and teachers along that river to its mouth; and we are endeavoring to secure efficient Committees at all the great points in the North-west, and in Missouri, to enable us to carry on the work, and be ready to meet the events of the coming year. God is preparing of his goodness for the poor and oppressed. May there be a great company of those who publish it, and help on the glorious cause.

#### APPEAL FOR THE FREEDMEN.

*By a Committee appointed at the Annual Meeting of the American Missionary Association, October 16, 1862.*

In the providence of God, tens of thousands of freed slaves are now waiting, in various parts of the South, for the privileges which freedom confers, and slavery has denied them. The number is constantly increasing, and within a few months, or weeks, it is probable that hundreds of thousands will be looking to their friends for aid. And what class of people ever presented a better claim to charity. Indeed it hardly deserves the name of charity, to supply their wants. They only ask a little interest on a long standing debt. We have all reaped the fruits of their unpaid toil.

Their first wants are physical. Many of them have escaped, and will escape from their bondage in a very destitute condition. They need clothes, and bedding, and some shelter from the storm. This want will be temporary: they will soon be able to supply themselves. But for a few months they must have help.

They need education. Few of them can read, and still fewer can write. They need day schools and evening schools, for children and adults. Every family should at once be supplied with the Bible, and the mass of them should be taught to read it.

They need the preaching of the Gospel. Many of their own number are exhorters and preachers; but need teachers who can "expound unto them the way of God more perfectly."

They need assistance in organizing themselves into schools, Sabbath schools, congregations and churches. And they need intelligent friends and counselors, to guard them against the insults, impositions, immoralities and various abuses of those who hate them, and are interested to prove that the negroes are an improvident race, unfit to take care of themselves.

For every thousand of these emancipated people there should be at least one able, experienced, faithful missionary, to preach to them, to teach, to organize, and counsel them; and he should be assisted by several subordinate teachers. If a million should be emancipated within a few months, a thousand teachers will be needed, besides the requisite clothing, houses, school-houses, books and churches. Very inferior accommodations will satisfy them at first, but in some shape these must be provided.

These wants should be met at once. Never again will they welcome so heartily, appreciate so gratefully, and improve so satisfactorily these advantages, as on their first escape from the house of bondage. Such an inviting, promising field has rarely, if ever, been open to the Christian world. No time should be lost; already our work lags behind the demand. The missionaries and the teachers will be found when the call is made, if they can be sustained; and to support a thousand missionaries and the requisite number of teachers will cost less than the support of a single regiment of cavalry. Shall it be said that the good people of the United States cannot do so much in this important work, without diminishing their contributions to other benevolent objects? We dare not ask for less. To say nothing of our obligations to these oppressed people, we owe it to ourselves, and to our country, if the President's proclamation is to be carried out, to see to it that it does not work disastrously, or fail of its legitimate fruits, for want of efficient co-operation on the part of the christian community.

The undersigned are a committee, appointed at the last annual meeting of the American Missionary Association, to publish this appeal. We have no disposition to direct or advise the public through what channel they shall contribute to this work, but most earnestly do we entreat all to aid it in some way without delay, or without waiting to be called upon.

To those who have not already chosen another channel for their contributions, we recommend the American Missionary Association, as a society which was the first to enter upon the work, and which is prosecuting it with great vigor and success, and using the resources committed to it for this purpose with great fidelity and economy.

To all Christian ministers we make our appeal, urging them to bring the matter before their respective congregations immediately, and take up collections for the object.

To the members of churches we appeal, urging them if a public collection is not taken up, to secure the appointment of committees to go from house to house soliciting donations of money and clothing.

To every benevolent individual we say, If no one calls for your contribution, send it yourself. Do not fail to have a share in this most important and most promising work. Send money, or boxes of clothing, and bed-

ding, to LEWIS TAPPAN, Esq., Treas., No. 61 John Street, New-York.

Ministers and teachers, who are able and willing to enter this field of labor, can forward their offers of service and testimonials to the Secretaries of the American Missionary Association, New-York.

This is not to be a permanent demand. In a few years the freed slaves will be able and willing to support in a great measure their own institutions. But their wants are imperative now; and as a matter of economy as well as humanity, they should be speedily met. What benevolent person will not respond to a call so reasonable and so importunate?

E. H. FAIRCHILD, }  
J. B. WALKER } *Committee.*  
SAML. WOLCOTT, }

Such is the magnitude of the work for the millions coming to freedom, that all who have been praying for their deliverance will be glad to labor in their behalf.

We would rejoice if the friends of our cause would, without delay, (by the first of January) organize auxiliary committees to aid us, and communicate to us the fact.

There are many churches, and towns, having the ability each to provide for the support of at least one missionary, or teacher. Will they not do this, and thus give a noble impetus to the grand work. If in the more scattered sections of the country the support of one missionary or teacher were attempted in each county the result would be great.

## HOME MISSIONS.

### INDIANA.

FROM REV. J. G. BRICE.

Winchester, Ind., Dec. 2d. 1862.

The people, all over my field, are deeply interested in our work among the "freedmen," and, from all I can judge, I think the Association should *especially* devote its energies to this work, increasing as fast as it can, its missionaries and laborers among this hitherto abused people. This is properly our work, and it is such a work as God *will most certainly* bless and prosper.

Individuals and churches, who have in the past stood aloof from us, and given us little or no sympathy and aid in our endeavors to spread a free and pure Gospel, are now beginning to regard us and our work with different feelings; and when appealed to in behalf of our mission among these poor, down-trodden creatures, who are coming to us by thousands, by means of our armies, and who are now, in all their physical, mental, and religious destitution and wretchedness, stretching out their hands to God and the Christians of this land for help, at once their hearts are affected, their sympathies are awakened, and they give cheerfully to the cause.

I am persuaded that God will give us the hearts of the people in the prosecution of this work, and thus fill our treasury with means to carry forward this mission to glorious and blessed results. . . The Lord inspire our hearts with faith to labor in this work of enlightening and elevating these "freedmen." Is He not, in His wonder working providence in reference to this portion of the mission-field, saying to us, "Fear not: be strong, be strong. Let not your hands be slack."

An article in the Missionary, informing its readers of the determination of the Association to increase its missionaries and efforts in that part of the field, would be hailed with delight, and awaken renewed interest and sympathy among the friends of the Association.

*From a Friend.*

November 25th.

It seems as though the great battle of Gog and Magog was about to be fought in our land. Freedom and Despotism will soon close in deadly conflict, and one or the other must conquer. If our army had the inspiration of Liberty, I should have no doubt of the result, but as defeat and disaster seem to have been the only things which have, as yet, done anything towards producing an anti-slavery sentiment in the army, and as it is still so little what it ought to be, I do not know how much more defeat will be necessary to make our officers and men true champions of Freedom. Until they are, I dare not expect victory.



**KENTUCKY.**

FROM REV J. A. R. ROGERS.

Decatur, Brown Co. Nov. 11, 1862.

As you will remember, I returned to Berea in August last expecting to be followed by my family in a few days. I reached Berea on Wednesday. The following Saturday the Union troops were defeated at Richmond, our county seat, and the county was left, with much of the rest of Kentucky, under the sway of the Rebel army. The booming of the cannon, during Saturday's fight, which we could hear with great distinctness at Berea, was a doleful sound in our ears. A few weeks later, when we heard the cannons roar and supposed the Union army was approaching, many of us thought it the sweetest music to which we ever had listened. The dark cloud which settled down upon us at the Richmond battle, grew thicker and heavier. Although many of the rebel officers deserve much praise, if it is possible for traitors to merit anything good, for restraining the lawlessness of their soldiers, yet Union men were continually in fear. Some grey-haired men in our vicinity, to keep out of the way of the rebels, left their homes and spent their time in thickets and mountain fastnesses for weeks, sleeping in the open air, in caves, and getting food as they could from friends. Not many days after the battle I heard that former residents of the county, who had enlisted in the rebel army, threatened to hang me. My friends were some of them alarmed for my safety and thought I ought to keep out of sight. At first, when death seemed not very far distant, my feelings were somewhat disquieted; but after many searchings and renewed consecrations of life and all else to the Lord, all anxiety was taken away and the few weeks of my last sojourn in Berea were among the most pleasant of my life. I am grateful to the Providence who took me there at that time. I needed the searching, and it was a great privilege to be among the brethren during those

days of sore trial. The people were always expecting bands of soldiers after horses and Union men. Sometimes rebel squads would be on the confines of the settlement and then leave.

Although the most of the time I kept about my regular work, studying, visiting from house to house, and preaching, I did not see while at Berea an armed rebel. One day while I was visiting, half a mile from home, word came that the rebel soldiers were searching Berea, and I found it convenient to go into the woods and remain till after dark; and again when told one night that three rebel bands were coming to the place before morning, from different directions, I passed the night on a neighboring mountain.

I spent a very pleasant week in visiting the brethren of Bro. Candee's churches in Jackson Co., making a circuit of a hundred miles. I found many precious spirits, but suffering greatly for the want of spiritual care and instruction. May their faithful pastor be speedily restored to them!

After spending nearly six weeks in Kentucky, knowing that my family, who by reason of the rebel invasion had not been able to follow me, had not heard a word from me and would have many fears for my safety, and that they greatly needed my presence, I felt that the time had come for me to return to the North. Though many thought me presumptuous in attempting to pass through the State full of rebel troops, yet I felt that the path of duty was plain, and started without any misgivings. After four days travel on horse-back, through highways and by-ways, woods and fields, I reached the Ohio river. On my way I had many adventures and some apparently narrow escapes.

More than ever do I feel the need there is in Kentucky of Gospel preaching and Christian living. The Godlessness of the people is perfectly appalling. Of them, as a whole, you may say:—"God is not in all their thoughts." If

they are saved it cannot be by human power, nor, on the other hand, without human instruments. I do hope Christians will bear that in mind, and the men and means will not be wanting for this glorious work. Will not the church earnestly pray that God, who raised up apostles and gave them such a measure of the Spirit as they needed to cope with the wickedness of their day, will qualify by the same Spirit, many to labor successfully in dispelling the present awful darkness of the South.

FROM REV. GEO. CANDEE.

[Mr. Candee says there are some who doubt the propriety of missionaries subjecting themselves to such dangers as beset our Missionaries in Kentucky. It is to meet this state of mind, that the letter from which these extracts are taken was written.]

Nov. 21. 1862.

Let it be remembered that we returned to Kentucky by the earnest solicitation of our friends there; and further, that after making it a subject of prayer, we were satisfied that God would have us go. When we got there we found the field truly white for the harvest, and in a much better condition, in most respects, than when we left it. All mob influence was dead. Many of the Madison mob had been killed, others were in the Southern army, and none had any influence. In the interior counties, the Union men gave us a cordial welcome. The Home Guard pledged its support. A committee from the Union Club waited on Bro. Rogers and myself, on our first arrival, to solicit us to join their order. As we did not join them the question whether its members were bound by their oath to protect us, was discussed. The decision was, that as we were known loyal men, they were bound to give us the same protection as members of the Club. So far as I know, no Union man expressed displeasure at our return.

Indeed our visit to that field has satisfied us that the mass of the people will

throw away their false religion, in disgust, and receive the religion of the Bible, as soon as the burden of war shall be removed. We found *all* our friends strong in hope, and increased in numbers. Many former enemies welcomed our return, and came to hear us preach for the first time. We never before preached with so much interest as we did to those dear people. God was with us. Often when we were surrounded with extreme danger we felt conscious of being securely folded within the everlasting arms. God seemed to approve of our course. How wonderfully he smiled upon Bro. Fee, and how terribly he rebuked his persecutors. When he was shut up in solitude, in the Marshall's office in Augusta, to await the execution of a murderer's threat, or the deliverance of God, he had the fresh remembrance of God's approval, in giving him a soul in the Gospel, in that very county only a few days previous. He could trust God, and God delivered him.

The Brigade Surgeon who threatened him so violently, afterwards became Col. of a Regiment in Augusta, and was the occasion of the destruction of that devoted town, which he sought to save by expelling a known Union man. God's curse seemed to rest upon him, and the town. His regiment was stationed in Augusta when the rebels came in with an overwhelming force. After an unsuccessful attempt to resist them, he gave command to his men to scatter, and fight to the best advantage. They obeyed the command, concealing themselves in the houses, and loading and firing upon the enemy with much effect. Soon the Col. was found and compelled to hoist the white flag. His men were scattered and knew nothing of the surrender, so they continued to obey the last order. This gave so much annoyance to the rebels that they were compelled to retreat or burn the town. They did the latter. There is another fact connected with this transaction, which is not generally known. The



young man who had been converted and baptized by Mr. Fee, only a few weeks before, at Germantown, was in that battle, and fell in death. Mr. Fee's visit there was the means of his salvation.

God has protected and blessed us in recent labors there, and is he not thereby encouraging us to go forward? Who can doubt this? Suppose it is an adventurous work? Suppose it does take money? Suppose we do risk our lives? Has it not cost much money and blood to prepare the way for just this work? Shall we wait because there is danger? There is danger to the soldier, must he wait till all danger is past? No, nor we. The danger will never be past in that field, until we have, there, fought the moral battle and won public sentiment to our favor. Nor will danger to our soldiers be past until they have conquered the rebels. And now public sentiment can be most easily won. There are many reasons why we should press into the field as it is opening. God is beckoning us forward, and can we not demand the sympathy, prayers, and support of all his children?

Pray for us.

### ILLINOIS.

FROM REV. W. PERKINS.

*Missionary to the "Freedmen."*

On the 1st inst., I began my mission to the colored people in the South-west portion of our distracted land. The first day was spent in Cairo, the next three in Columbus, Ky. among about one thousand in each place. Here they are suffering for comfortable houses, they have poor food, and the women and children especially, are in great need of clothing. The men are pressed into the Government service and payments deferred, to their serious inconvenience. The women find little or nothing to do. There is, therefore, a loud call upon the benevolent for their relief. I hope clothing of all descriptions, especially for women and children, with yarn, knitting needles, and

primary books, may be collected at once, and put in boxes, marked "for Contrabands, care of Rev. W. Perkins, Columbus Kentucky," and forwarded.

From this point I took the Rail Road for Corinth, stopping however, and spending Saturday and Sabbath at Union City, on the North West border of Tennessee. Here I found two officers radically opposed to the enslavement of human beings.

On passing to Corinth, Monday, I exhorted as many as I could, at the different stations, to practice the utmost industry and economy, and to tell all they could, yet in bonds, to come out.

At Corinth they are better cared for under the superintendence of Rev. Jas. M. Alexander, detailed from his Chaplaincy of the 14th Missouri. As I arrived, one hundred and fifty were coming in from picking cotton,—twelve miles out,—which they had accomplished more to the satisfaction of the ex-slave-holders, than unpaid slaves had ever done. For this labor they received fair wages. After addressing 500 or 600 on Wednesday, Bro. Alexander told them it was said that some desired to return to their old masters and homes. All who were tired of the trials and hardships of their present condition were asked to hold up their hands, and they should be sent back. Not one was raised. Then all who prized their liberty above all else were told to raise their hands, and not a hand could be found down! On Sabbath two of their own ministers preached. One said—"De Lord knows dat we have been driven and whip for preaching de blessed Gospel—chased and torn by de dogs—some hang—some shot and some burned—we are now here in de camp, and if de secesh whip de North den we again remain slaves—or dey kill us—yet de blessed Jesus neber forsake us—O trust in him and he at last bring us to his rest above."

On the afternoon of Sabbath I preached to them and many white listeners, on

the Golden Rule—and had the profoundest attention.

### VIRGINIA.

*From a Chaplain at Suffolk, to the Supt. of Contrabands at Fortress Monroe.*

There is a great work opening here for labor among the "Contrabands."

As to the establishment of a Mission here, I think it is very much needed; and we will have no difficulty in carrying one on successfully. There is a colored man here now, teaching a good school, but were it under the direction of the Society, it would do still better. There is also a colored man who was born in the North, educated and licenced as a minister of the Methodist Church, who wishes to turn his attention to this business, and would make an excellent teacher among the colored people. There will be no difficulty in obtaining a suitable building, for we could soon build one, if none could be gotten otherwise. If you will obtain the establishment of a Mission Station here, I will do what I can for its furtherance while I remain. The number of "Contrabands" here I cannot tell. There are however a great number, and it is daily increasing. There are enough for several schools.

Let me hear from you immediately if convenient.

### WASHINGTON, D. C.

Contraband Dept. December 1, 1862.

Since I was appointed Superintendent of "Contrabands," June 16th, up to the present date three thousand three hundred and fifty-four "contrabands" have passed through this depot. Out of this number three hundred and eleven have died while in the camp, two thousand five hundred and one have gone out, either to do for themselves, or work for the Government, or individuals; while a balance of five hundred and forty-two are now in camp. Of those now here, one hundred and twenty-six are men, who are either too old for profitable labor, or

are sick, excepting about a dozen able-bodied men who are employed in service of the camp. Two hundred and nineteen are mothers whose husbands are away in "Dixie," or are in the employ of the Government. Some of these husbands who are working for the Government come to the camp nightly, or once or twice per week.

Eighty-three of the number are girls, and one hundred and fourteen are boys. The girls and boys range as to ages from one week to ten years.

There is connected with the camp six orphan children and four half orphans. What these people want is regular labor, agricultural if possible, regular sleep and regular diet. I do hope that the providence of God will open the way whereby the great problem of free labor may be so solved that the mouth of gainsayers may be forever stopped. I have proposed to the Military Governor of the District of Washington, to put these people on one of the confiscated estates in the vicinity of Washington, where we might prepare a vegetable garden for the sale of vegetables in the Washington market. Such a plan I believe both feasible and practicable. If I had the means I would try the experiment. On such a farm we could use all our labor.

Yours respectfully

D. B. NICHOLS,

*Supt. of "Contrabands."*

### KANSAS.

[The following letter shows that there is still great need of Missionaries in Kansas.]

Olatha, Nov. 16, 1862,

It is now nearly four years that we have hoped, and prayed, and waited for a resident missionary in this (Johnson) County. We have had hopes and promises and assurances, often and frequent, that this want would be supplied, and yet it seems farther to-day than ever from realization. We know that money has been scarce and zealous christian men scarcer, but we also know that there is work enough



for a dozen or twenty strong men in Johnson Co. which no one is to-day attempting, and that in this great dearth of religious effort, the enemy is sowing tares with vigilance.

This county is bounded North by Kansas River, and East by Missouri; is large and contains the elements of one of the wealthiest counties in the state, and what are the supplies for evangelical preaching? Let us see. Olatha is the county seat, a town of some 80 houses, and to-day (Sabbath,) there is no religious service whatever in the town. Last Sabbath one sermon by a man whose character is so doubtful that few will go to hear him. The preceeding Sabbath no preaching. Third Sabbath one sermon in the evening by a good man. Fourth, no preaching and so on.

Go North-East 10 miles to Shawnee town, and the case is still worse, though the town is as large as this. An occasional sermon by a S. Methodist is all they have.

Go north 8 miles to a little town called Monticello, and they have no regular preaching. Go South-West 5 miles, and their supplies are about like ours. Go 12 miles South-West, that is 7 miles farther than the last, and you find frequent Campbellite preaching. Go South 10 miles, and you find only occasional preaching. Go East 12 miles and South-East 15 and you find points for preaching but no preaching at all.

We have had a Sabbath school in Olatha and it has been sustained unusually well until the last two weeks. It is now discontinued for a while. If this picture is to grow darker instead of brighter (as it has done of late) what will the end be?

We do not know that we will have any more preaching this winter, but we have hopes of preaching once in two weeks.

We are sometimes tempted to follow the example of other religious families, and leave the place to find more congenial society elsewhere, but we have not yet done it, and would not if we could

get suitable encouragement to stay. I have an acre of ground, one half mile from Olatha waiting for a *free* ministerial occupant. Will it ever get it? There are Christians enough in several of these points for a nucleus, and our heart aches that so rich a country, so beautiful and so healthful, should be the scene of such moral desolation.

We can only cry with the Macedonian "Come over and help us." Can the American Missionary Association do any thing for us?

*From a lady in the same County.*

Nov. 21, 1862.

I write to enclose to you one dollar for your Society. I wish I could send a hundred times as much, for I have felt very solicitous for the welfare of the poor "Contrabands," and have often wished them near me, to benefit them. I know of none nearer us than Wyandotte, or Lawrence, 20 or 30 miles.

When Quantrille visited our town, Sept. 6, several of our worthy citizens were shot without any provocation whatever. Three were taken from their homes and beds, to the prairie and shot. One young man who had been in our family a year and a half, was shot in his bed because they could not wake him. He had just joined the company forming in our town, and was stopping with several others in an unoccupied house. He lived about nine days after he was shot. The ball entered his right lung, and passed out through his shoulder blade. During his sickness he manifested no resentment to his murderers, but said he forgave them. We hope he has gone to a better world than this, where is neither *sin* nor *woe*.

Since Quantrille's visit to our town, he has visited several other places, and committed like barbarities. Shawnee town has shared in the cruelties. They burned 14 houses, and destroyed a vast amount of property, and killed three men in town, and three at a spring four miles from there. Quantrille, or his cut-throats, did not burn any property in Olatha, but stole all the horses they could find, and carried off all the goods they could get teams for.

Oh! the horrors of civil war! When will the end be?

*From a Friend in this State.*

Angelica, N. Y. Nov. 20, 1862.

Since my return, I have not forgotten your Association, or its precious work among the Freedmen within the lines of our Army.

At the close of our Monthly Concert, the Sabbath after my return, I stated a few facts concerning the present condition of our thousands of ex-slaves, the blessed work your Society was doing among them, its present need of means for increased labor. I appealed to them earnestly, to respond to the Macedonian cry, to make some *amends* for their long neglect, and not longer stifle in their hearts the voice of sympathy for them. I knew I was appealing to *some* hearts, warm with love to their race. I have since followed up this effort by presenting a subscription list, between thirty and forty dollars, are already pledged, and I have good reason to believe I shall get thirty more. I shall collect it immediately when my applications are completed in our own church, and forward it to your Treasury. I have also made the same effort in behalf of your Society at several little churches in the towns near, all of whom are pledged to respond. I think no true Christian, able to contribute anything, can refuse to assist this oppressed race, through your Society or some other, engaged in the same work. It seems to me, that the time is at hand when a personal application should be carried to the door of every Church, and every Christian in our land. What if the few thousands of to-day, within our reach, should be millions to-morrow. Send out your appeal. Half the Christians in this portion of the country, do not know of the existence of your Society.

I shall still pursue my effort as I have opportunity in your behalf, praying earnestly that God will bless my humble effort.

## NATIONAL REPENTANCE.

In the *New-York Observer* we find the following very brief but very emphatic article:

"Bring this nation to its knees, O Judge of all the Earth!" prayed one of the pastors in this city last Sabbath day. That is the posture to which as a people we must come, and the sooner the better.

Most sincerely do we assent to this sentiment. There is nothing more needed, at the present time, than national repentance. The chastisements of God, although they are great and severe, have not yet brought the nation to its knees. If the secular newspapers are exponents of the thoughts and feelings of the people, that abominable sin, in particular, which has so generally disgraced Americans, namely, inordinate and boastful pride of their national greatness—has not by any means disappeared. Scarcely has the country recovered a little from some terrible blow, when the trumpets of selfadulation are again sounded, and God is forgotten. Thus it has been amidst all the experiences of this present war. It is a hard thing to lay aside a besetting sin in the case of an individual sinner; how much harder for a nation of sinners. Therefore—"Bring this nation to its knees, O Judge of all the Earth!"—*Moravian*.

LOOKING UP.—As the Rev. Mr. Childlaw was leaving the side of a dying soldier in one of the western hospitals, he heard the uncomplaining sufferer say, "It is a blessed thing to die *looking up*." "And what does my brother behold looking up?" "*Christ and Heaven*," was the prompt and joyous response.

A THANKFUL HEART.—"If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold."

O. W. HOLMES.



**"I only Cried with Her."**

"A poor widow, the mother of two children, used to call on them at the close of each day, for the report of the good they had done. One night the older hesitated in her reply to her mother's question, "what kindness have you shown;" "I don't know, mother." The mother, touched with the tone of her answer, resolved to unravel the mystery; and the little sensitive thing, when reassured, went on to say:—"Going to school this morning, I found little Annie G., who had been absent some days, crying very hard. I asked her what made her cry so, which made her cry more, so that I could not help leaning my head on her neck, and crying too. Then her sobs grew less and less, till she told me of her little baby-brother, whom she nursed so long, and loved so much—how he had sickened, grown pale and thin, writhing with pain until he died, and then they put him from her forever. Mother, she told me this; and then she hid her face in her book, and cried as if her heart would break. Mother, I could not help putting my face on the other page of the book, and crying too, as hard as she did. After we had cried together a long time, she hugged me and kissed me, telling me I had done her good. Mother, I don't know how I did her good, *for I only cried with her.* That is all, I can tell, I can't tell how I did her good."

*From Michigan.*

"In the absence of my husband, I herewith transmit our annual *family monthly concert* collection. It is but a mite compared with the pressing and great wants of your Soc., but your thousands needed are to be filled up with many single dollars. Our children who freely bestow their pennies, would like to have the enclosed, appropriated for the benefit of the colored children in your "contraband" schools. Mr. C., is a volunteer in defense of his country, and has been absent one year.

**Boxes of Clothing &c., for the Missionaries.**

Some of our Home Missionaries greatly need the donation of a box or barrel of clothing: we hope that our friends may be able to give to the Home Missionaries, as well as to the suffering Freedmen.

RECEIPTS,

*By C. B. Wilder, Supt. at Fortress Monroe.*

Oct. 23.—Received from Friends in Darby, Pa., through J. N. Pierce, 4 valuable boxes of clothing and medicines.

Nov. 3.—1 Box and 1 Bbl. from same.

Nov. 12.—1 large and very valuable Box, mostly new clothing, from Miss M. A. Griscom, Phila.

Nov. 14.—3 Cases and 1 Box from the Educational Commission, Boston, through G. Atkinson.

Nov. 17.—3 Cases from Rev. J. W. Patten, New Bedford, Mass., by Geo. Atkinson. Also a valuable Box from Miss Mason, Peterboro, N. H. 1 Box Rice, 1 do. Farina, 1 do. Hominy, and 1 Box and a Bbl. of clothing from donors unknown.

Nov. 18.—From Friends in Cleveland, Ohio, and vicinity, by W. L. Coan, 4 large Boxes, and 1 Bbl. 1 Box from J. Stephens, Trenton, N. J. Received through Col. Ludlow, a large lot of condemned mattresses and old quilts from the hospitals here. Also a large lot of Old Condemned Tents, by Maj. Gen. Dix. From James Whitehall, Penn. to C. P. Day, 1 Box and 2 Bbls. From John Favacett, Salem, Ohio, 2 Bbls. and 1 Bundle, to L. C. Lockwood. From the Sanitary Commission, 50 new Bed Sacks. Unknown donors, one Bbl. for L. C. Lockwood, through F. T. King.

RECEIPTS

From Nov. 1 to Nov. 30, inclusive.

MAINE.

Alfred. Samuel C. Adams	5 00
Bangor. Dea. James Allen, by John Titcomb of Farmington, Me.	107 0
Bridgeton. "J. A. A."	3 00
Camden. D. Fowler for <i>Mag.</i> ,	1 00
North Dixmont. Dea. Horace Wilder by James Allen,	3 00
Norridgewock. Cong. Ch. Coll., 7.25, S. Finsmore 4. A. Bixby and J. S. Longley 3 ea., R. Bixby, H. H. Bixby and A. R. Bixby 2 ea., H. N. Page, G. Sawtelle, E. J. Peet, S. T. Longley, S. Cutter, W. H. Longley, J. S. Bixby and S. Parlin, 1 ea., Others 1.75.	33 00
Wells. "N. N. K."	1 05

NEW HAMPSHIRE

Dunbarton. Cong. Ch. and Soc., by Daniel H. Parker,	33 00
Exeter. Coll. First Ch. and Parish to const., REV. N. F. CARTER, L. M. and 30 by "A Friend" to const., REV. ALFRED E. IVES L. M., by Rev. J. Cummings,	65 75
Meriden. Cash 2, W. B. W. 9c.	2 09
Mount Vernon. J. Elliott,	1 00

VERMONT.

Barre. Mrs. C. H. Nichols,	1 00
Highgate. C. C. Long 1 and 1 for <i>Mag.</i> ,	2 00
Hinesburgh. J. McEwen and Dr. D. Goodyear 1 ea.	2 00



Montpellier. Zenas Wood 10, Jos. Poland 2.	12 00
Norwich. H. Burton.	2 00
Rupert. Austin Johnson 5.50 and 50c for Mag.	6 00
Springfield. M. M. of Cong. Ch. and Soc., by Rev. J. W. Chickering.	6 00
Vergennes. Ebenezer Rider 20, and Nelson Saxton 15 to const. EBENEZER RIDER, L. M. Mrs. E. R. Andrews 7, Mrs. Ira Bingham 6, Henry M. Cram 2, Mrs. S. Strong, W. W. Pierce, Mrs. Pierce and Mrs. E. Benton 1 ea., Others 1.75, by Mrs. Esther M. Rider.	54 75
Cynthia Russell.	2 00

## MASSACHUSETTS.

Amherst. North Cong. Ch., by C. H. Bangs, Treas.	15 00
Andover. Calvin E. Goodell, by Wilder & Co.	25 00
Attleboro. First Cong. Soc., 7, Miss H. George 2, by A. M. Read, Treas.	9 00
Brimfield. Aaron Bliss to const., MARTHA A. BLISS, L. M.	30 00
Boxboro. Members Evang Cong. Ch., by B. S. Hager.	5 00
Brookfield. "Friends," by J. S. Montague	12 30
Cambridgeport. "A Friend"	4 00
Danvers. Bequest of Mrs. Eliza Tapley, deceased, by Nathan Tapley.	150 00
East Medway. Paul Daniel 2, Mrs. E. Clark 1.	3 00
Fitchburg. Religious Charitable Soc., of C. C. Ch. 60.28 to const. CHARLES W. CARTER and JONAS P. WHITNEY. L. M's. Mrs. Mary Briggs and "A Friend" 10 ea., Mrs. Abel F. Adams 10 for Home M., Mrs. M. A. Chamberlin, Mrs. Harriet Kimball and John P. Sabin 6 ea. Mrs. Harriet O. Adams 6 for Home M. Mrs. M. D. Tolman 3, Mrs. L. Farnsworth 2, Mrs. J. D. Kinsman, Mrs. Dot. Freeland, Mrs. R. Tolman, Miss. H. F. Kinsman, I. N. Davenport, and Wm. Jewett 1 ea. W. L. B. 50c. by Rev. E. Davis.	121 78
Franklin. Cong. Ch. and Soc. by Wilder & Co.	44 33
Freetown. B. Burt, Dr. T. Nichols and Rev. Mr. Duncan 1 ea. J. Macomber 50c and 50c for Mag., Mrs. L. D. 50c for Mag., Mrs. S. A. 50c.	5 00
Hampshire Co. "An Old Friend"	1 50
Hopkinton. First Cong. Ch., by Wilder & Co.	22 00
Medfield. Sarah E. Goodell, by Wilder & Co.	2 00
Milford. Mrs. Dea. R. 53c. for Mag., Mrs. C. H. 50c. for Mag., by Wilder & Co.	1 63
Newburyport. F. W. Smith, by Wilder & Co.	1 00
North Brookfield. First Cong. Soc. by Rev. C. Cushing 54.33; Wm. Duncan 8, H. Knight and C. T. Huntington 5 ea., Mrs. William Duncan 4, Mrs. L. B. Clifford 3, Mrs. H. Knight and Mrs. Chas. Duncan 2 ea., "A Friend" 1, J. M. 25c, Mon. Con. Coll. 1.75, by H. Knight, Treas. Union Cong. Ch.	86 33
Oakham. Perley Ayres 5, Washington Stone 3, David Lovell, S. M. Spooner 2 ea., L. P. Lovell 1.50, H. W. Ayres, L. C. Lovell and E. O. Lovell 1 ea., Others 1.50.	18 00
Phillipston. A. & T. Ward.	9 00
Royalston. Estate of Seth Holman 105, by Mrs. Eunice P. Holman, Ex.; P. S. Newton 2.	107 00
Shirley. Cong. Ch., by Wilder & Co.	2 00
South Danvers. C. G. Willey.	1 00
Springfield. Chauncy K. Camp.	10 00
Taunton. A. A. L. Jr. for Mag.	25
Townsend Centre. Orthodox Cong. Ch. bal. to const. DEA. JOHN PROCTOR L. M., by J. Proctor Jr. Treas.	3 00
Upton. First Cong. Ch. 7.66, Miss. Sophia Taft 2, by Wilder & Co.	9 66
Westford. "A Friend" by Wilder & Co.	25
West Newton. Mrs. P. L. Alcott 2, Miss. P. A. Alcott.	3 00
Woburn. Mrs. T. L. Tilton.	3 00
Worcester. Salem St. Soc., by John C. Newton, Treas.	57 00

## RHODE ISLAND.

Pawtucket. Robert Cushman 15, Jos. Wood 3, J. O. Draper and J. A. Adams ea., A. Knight 1.50, M. P. Jones, E. L. Freeman, R. B. Gage, A. N. Bullock, J. H. Crawford, W. H. Simmons, S. McCartney, A. D. Blanding and D. Blanding 1 ea., Others 1.50.	34 00
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## CONNECTICUT.

Abington. Mon. Con. Coll. by Elisha Lord.	3 10
Avon. Mrs. J. B. E. for Mag.	50
Berlin. D. M. Rogers, B. North and T. Penfield 1 ea., E. N. 50c.	3 50
Birmingham. "Friends," by Henry Somers.	20 00
Cheshire. Cong. Ch., for Foreign M., by J. R. Brooks, Treas.	12 01
Collinsville. Mrs. M. Mc N. Spencer.	1 00
Danbury. E. H. Taylor.	1 00
East Hartford. Lynde Olmsted, to const. REV. I. I. WOOLEY, L. M.	30 00
East Windsor. "Readers of the Paper," by Miss. L. Watson.	5 00
Guilford. Erastus Dudley and Miss. Sophia M. Bartlett (North G.) 2 ea., B. Rossiter, Miss. J. Dudley, J. Bartlett, A. E. Bartlett, and "D. L. B." 1 ea., "A Friend" 30c.	9 30
Madison. B. F. Dudley, by Rev. R. Tyler.	2 00
Meriden. Coll. First Ch., by B. H. Catlin, Treas.	84 30
New Haven. Rev. Ralph Tyler.	10 00
New Milford. Isaac Hine.	10 00
North Branford. Russell Clark, P. M.	5 00
Norwich. Geo. Pierce.	5 00
Pomfret. Rev. L. Grosvenor.	5 00
Plymouth Hollow. Cong. Ch. and Soc. 54 for Foreign M.; O. N. Frary 6.40.	60 40
Putnam. Mon. Con. Coll., by Rev. G. J. Tillotson.	10 00
Roxbury. Wm. Camp.	1 00
South Britain. P. B. Averill 4.50 and 50c for Mag., by Mrs. O. Pierce; Rev. John M. Wolcott 5.	10 00
Terryville. "Friends" by Mulo Blakesley.	2 00
Torrington. Annual and Mon. Con. Coll's by H. L. Rood.	14 00
Watertown. Coll. Cong. Ch., by D. Woodward, Agt.	65 00
Westford. Cong. Ch. Mon. Con. Coll., by Rev. E. D. Kinney.	5 68
Wethersfield. Simon Hale 10, H. Sarage, P. Southworth and C. Adams 3 ea., Dea. G. Stillman 1, bal. to const. HORACE SAVAGE, L. M.	20 00
Willimantic. Coll's by Rev. S. G. Willard, bal. to const. MISS. MARY E. CHIPMAN L. M.	18 72
Woodbury. Judah Baldwin 24, D. S. Bull 1.	25 00

## NEW YORK.

Arcade. Gideon Arnold 25, A. G. Atwater 5, to const. REV. JOHN DODD L. M., Lyman Parker 5, Alonzo Steel 3, H. N. Waldo, Chas. Hobart and Rev. John Dodd 2 ea., Miss. Harriet Arnold 1.50, B. H. Rotsford 1.25, B. Bixby, Mrs. Hobart, H. Price, C. O. Shepard, O. Hitchcock, C. W. Arnold, J. C. Colton, S. L. Hooker, H. J. Atwater, and M. A. Pierce 1 ea., Others 2.50.	60 25
Bioghamton. Mrs. Mary Whiting 5, Miss. C. De Forest and H. Pratt 1 ea.	7 00
Brooklyn. Mrs. S. J. Tappan.	100 00
Churchville. Jas. Hill 2, J. Dewy, C. Gilman and D. Bangs 1 ea.	5 00
East Bloomfield. Benj. Peck, (deceased) 30, to const. ELIAS CORNELIUS PECK L. M., Mrs. A. Sears and Miss. P. Gauss 3 ea., Ira Bixby and Mrs. H. W. Hamlin 2.50 ea., Thayer Gauss 2.	43 00
Elbridge. J. K. Richards, by G. K. Richards.	10 00
Felt's Mills. Constant Crandall 4.50 and 50c for Mag.	5 00
Gibsonville. Miss. Lura S. Richardson for Mag.	2 00
Granby Centre. J. C. Harrington to const. MRS. J. C. HARRINGTON L. M.	30 00
Greigsville. Miss. S. Dodge.	1 00
Harford. Mrs. L. C. Phillips 4.50 and 50c for Mag., L. Moore, Miss. M. E. Phillips and M. L. Keeny 1 ea.	8 00
Havana. J. F. Phelps, by Prof. H. Cowles.	5 00
Hensenville. Mrs. J. N., by A. Peck.	25
Jewett. N. Ticknor 10, J. Morse 1, by A. Peck.	11 00
Lima. Presb. Soc., by Rev. A. L. Benton.	2 00
Lisle. Cyrus Coy.	4 00
Little York. Wm. Blashfield 1.50, J. Pratt, J. Alvord and P. Arnold 1 ea. D. P. 5c.	5 00
Munnsville. N. S. Hall.	1 00
New York. "Church of the Puritans" 9.50, Sab. Sch. "Ch., of the Puritans," by E. M. Merrill, Treas., 20, Mrs. A. L. Whiting 2.	31 50



New London. Edward Doty,	2 00
Otego. A. T. N.	50
Osduwa. H. S., by A. T. N.	50
Painted Post. C. J. Chatfield, to const. MRS. PRUDENCE S. RICE and MISS. IDA BRONSON, L. M's.	100 00
Penn Yan. Chas. C. Sheppard, to const. HENRY B. SHEPPARD, L. M.	30 00
Perch-River. Hugh Smith 2, S. F. Spicer 50c and 50c for <i>Mag.</i>	8 00
Perry Centre. Geo. W. Colemau,	2 00
Peterborough. Hon. Gerrit Smith,	200 00
Ransomville. J. Powley 6, E. Powley 50c and 50c. for <i>Mag.</i>	7 00
Sand Bank. C. H. Mitchell, C. Aecker and A. Fuller 1 ea.	3 00
Saratoga Springs. Aaron Hickok,	10 00
Schoharie. W. S. Gates,	3 00
Seneca Castle. Joseph Morrow 5, Henry W. Jones 4.50, Esther E. Whitney 3, Oliver Childs 2, F. S. Rhoades, L. Prosser and B. Childs 1 ea., G. W. 50c, S. Hart 50c and 50 for <i>Mag.</i> , Others 1	20 00
Springville. Geo. Williams,	2 00
Strykersville. Cyrus L. Paul, by Hon. A. Woodruff	10 00
Windsor. Mrs. Clarissa Hall	2 00

## PENNSYLVANIA.

Mercer. Wm. F. Clark	5 00
New Galilee. W. S. C. for <i>Mag.</i> ,	50

## OHIO.

Batavia. Rev. A. B. Smith	25 00
Belleville. W. Elston 50c and 50c for <i>Mag.</i> ,	1 00
Brighton. Coll. by Rev. Geo. Candee for <i>M. in Slave States</i> ,	3 00
Cadiz. John Oglerie, by Rev D. Craig	5 00
Canfield. First Cong. Soc., by Pierpont Edwards	10 00
Clarksfield. Rev. J. L.,	50
Cleveland. J. J. LOWE 20, bal. to const. himself L. M., W. M. Meriam 10,	20 00
East Liverpool. W. H., by J. McF.	65
Geneva. Miss G. Ward, 5 yds Ribbon	1 62
Gustavus. "A Friend" 5, L. D. Badger 3	8 00
Huntington. Ch. Coll., 11.50, by Edward West "Friends" 49c by Rev. G. C., for <i>M. in Slave States</i> ,	11 99
Ironton. Mrs. J. Adeline Willson,	5 00
Loydsville. William Lee, by Rev. D. Craig,	5 00
New Athens. S. M. Boggs and M. P. Boggs, 2 ea., R. Boggs and J. Hanna, 1 ea., Others 7.19 by Rev. D. Craig,	13 19
New Lisbon. S. W. O., by J. McF.,	25
Oberlin. Oberlin S. Sch., 6, for ed. of a boy under care of Rev. T. B. Penfield, <i>Jamaica M.</i> , by Rev. H. Cowles, Student's Miss. Ass'n., 2.86, by Wm. Kincaid, Jr., Treas.	9 86
Olmsted. J. R. for <i>M. in Slave States</i> , by Rev. Geo. Candee,	25
Pittsfield. Coll., 8.23, C. C. Spooner 5, David Lucas 2 for <i>M. in Slave States</i> , by Rev. Geo. Candee,	15 23
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Southington. Daniel Maltbie,	20 00
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